


HOLINESS TO THE LORD

JUVENILE INSTRUCTOR



Designed for the Advancement of the Young.
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SUNDAY SCHOOL UNION

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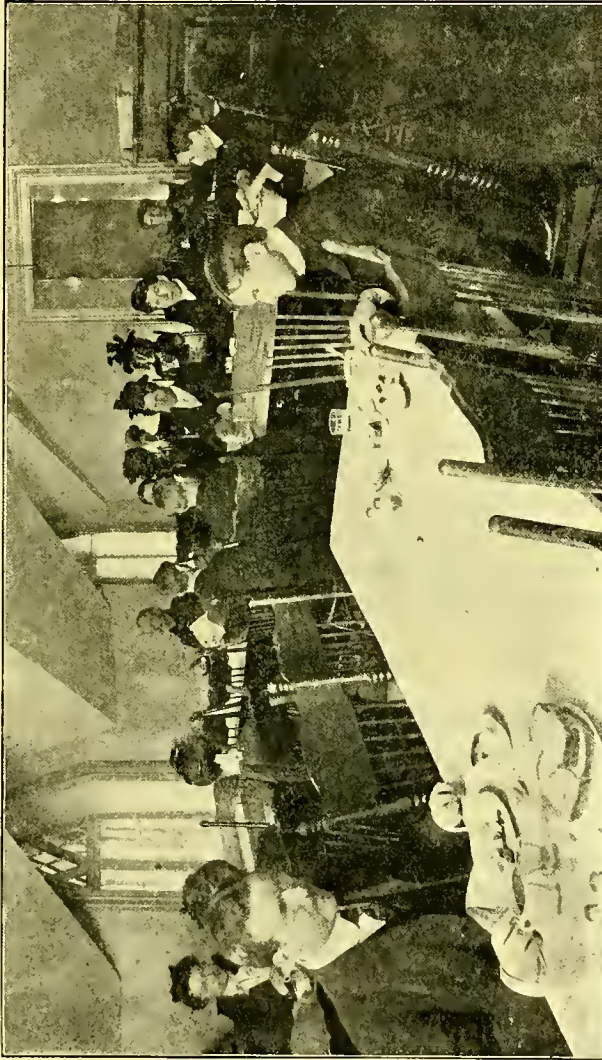
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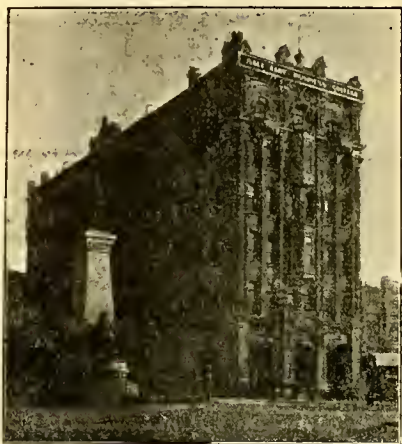
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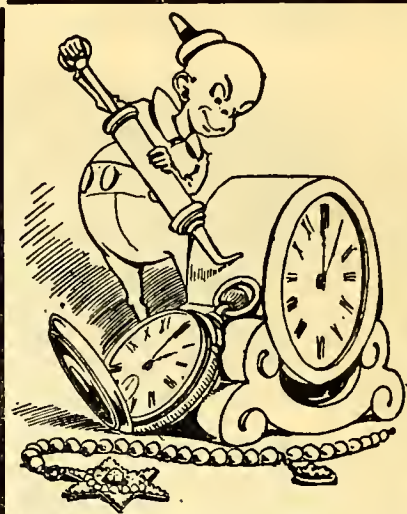
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VOL. XXXVII.

SALT LAKE CITY, OCTOBER 15, 1902.

No. 20.

THE ISLAND OF PHILAE.

AS the traveler journeying up the River Nile approaches the southern limit of Egypt he encounters the First Cataract. This is simply a series of rapids caused by gran-

ite rocks which almost block the river. The cataract amounts to so little that during high water boats favored with a strong wind from the north can pass it without help, though at other times it is

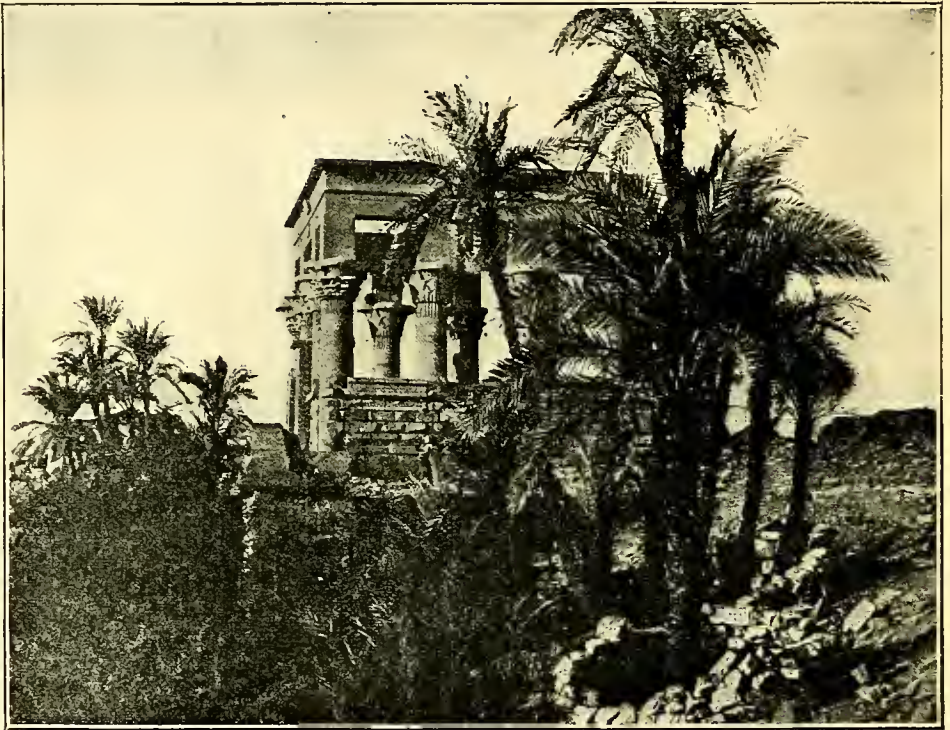


THE ISLAND OF PHILAE.

necessary to hire natives to drag them through. Still the roaring of the troubled stream and the red granite islands and rocks which stud its surface make the scene a wild one. By and by the open river is reached and two miles farther south the beautiful island of Philæ rises to view.

Philæ is a very small island, but it is full of very beautiful and interesting

temple, now without roof, of Greek or Roman origin. It is forty-eight feet in width and sixty-three in length, and has fourteen columns with capitals of various forms. A much larger temple dedicated to Isis, stands a short distance to the westward. The columns of this temple are very beautiful in form and the bright colors with which they and the walls were originally painted, as was the cus-



THE SMALL TEMPLE.

remains of ancient date. It is only about a quarter of a mile long and about five hundred feet broad. It is a granite rock covered with a little soil, on which a few date palms and some other vegetation grow. It is, however, covered with ruins, and was much revered by the ancient Egyptians as the burial place of their god Osiris.

On the east side of the island is a small unfinished, but very graceful

temple of the ancient Egyptians, still remain in part, giving a very pleasing effect when the sun shines upon them. The other ruins are of less importance.

Above we have mentioned Isis and Osiris; who were they? Osiris was one of the chief gods of the Egyptians. He had many attributes. He was the creator, the principle of good, the foe to evil, the protector of the dead, the

first man, and many other things. Isis was the chief female deity, the sister, wife and counterpart of Osiris, the first woman. All that is good and beautiful among men was supposed to be derived from her.



THE HEALING POWER.

SPECULATION has always been rife, both in religious and scientific circles, in regard to the asserted longevity of men in ante-patriarchal times. No serious difficulty, however, seems to present itself now, and there are several very cogent reasons for the propriety and advantages of such a condition as compared with the present. One thing appears quite reasonable in connection therewith, and that is, that vigor, health and fecundity were supreme or the record would surely have noted more than the one solitary instance where for two thousand years a child died before its parents. With the increase of man and the modification of life's term, degeneracy and disease ran, no doubt, on parallel lines. Potions, nostrums and elixirs were sought for and applied in all the nations of antiquity; so that Egypt, where the fathers of Israel were in bondage, became famous for charms, incantations, for love of life and thirst for immortality. However closely guarded it is more than likely that captive Israel was more or less familiar with the skill and necromancy of the soothsayers and priests, with their diseases and medicine-men, and in the final test between the wise men of Egypt and the inspired Moses probably all were not convinced that Divine authority gave the final pre-eminence to the great leader against whom they so often subsequently murmured.

Poverty of blood and consequent skin diseases and leprosy, brought to pass the hygienic ceremonials of Mosaic rule, and yet so rebellious and remiss were those emancipated slaves that of the vast multitude who left the land of "leeks and onions," two only were permitted, after but forty years of travel, to enter the promised land. Inoculation of the depleted vitality of those wanderers by the bite of "fiery flying serpents," (whatever they might have been) called for that wonderful manifestation of healing through the elevation of that figure of brass, upon which the stricken were invited to "look and live." The healing of the waters of Marah by the casting in of an appointed tree, was quite as remarkable in its way as the "brazen serpent" was in its way, evidences that Divine methods and appointments are as much beyond the thoughts and suggestions of human invention as were the miracles of Moses in juxtaposition with all the learning of Egypt. For Moses being taught of the priests and skilled in all the wisdom of his country, no doubt knew how many of their wonderful powers and deeds were executed and brought to bear in that great controversy between Egyptian lore and the "God of all the earth."

The potent element of faith—faith in God—had been manifested in the hearts of the righteous during all the generations, and yet with all that strange, excit-

ing and precious record, as found in Hebrews, it is more than likely that a thousand and one manifestations found no place in the old record. "Gifts of healing" were in action, for "women who received their dead to life again" were assuredly women of faith and prayer in sickness and extremity as they could have had no faith in regard to the already dead!

The exercise of personal faith in ancient times was no doubt invited by the traditions of the past ages, as in the case of Paul, who utilized in the Gospel dispensation the examples of ages past for the stimulation of the Saints in his ministerial career. He realized also that the meagre details were eclipsed by the special manifestations and incorporation of the "gift of healing" into the very heart of the Christian dispensation, on the authority of the Supreme Leader and in the experience and expressions of His authorized successors.

With the complete restoration of the Gospel in our time, this same gift of healing has been made part of the Gospel; in fact it would have been incomplete and subject to query had this precious, indispensable gift been absent from the experience of its members or from the Church as the body of Christ. At the same time, probably from inexperience or ignorance of men and things, some may hold that the gift of healing is peculiar to and confined to the organization of the Church of Jesus Christ, whereas all history bears witness that there are and have been healings innumerable by the power and prayer of faith; not the faith of the Gospel or of Jesus Christ, but a faith which comes of tradition, of a desire for right, of trust in God, of the efficacy of prayer and of spiritual force, to which we are all more or less subject, susceptible and amenable, so that "healings" in the heathen world, in the

Christian world, in connection with Catholicism or Methodism, with Christian Science or Spiritualism, in churches or outside of churches, can all be admitted, yet in no wise demonstrating the truth of the Divine recognition of any church, or the same recognition of non-alliance or indifference to religious organizations altogether.

"The Spirit divideth unto every man severally as he will," and it is very often found that the unknown Elder, the unostentatious block-teacher is blest of God, while Apostolic positions may be void of extra power. Faith in God, faith in the Gospel ordinances, faith in the administering authority, without personal discrimination, seem to be prerequisites for blessing, though human weakness may have its preferences and find "mild herbs" a valuable auxiliary in the struggle with disease. The captious man may suggest that the Saints die equally with the sinners, and that "not all the sick are healed," but "healings" are vastly more prevalent than the unobservant might suggest; personally in administering, we assume that healing or benefit are inevitable, and so maybe neither words of surprise or gratitude follow an everyday occurrence.

The gift of healing has been and still is in the Church. *It does not alone* prove "Mormonism" to be revealed or divine; but the Church would be incomplete without it, and so lack one of those essentials which make the sound and perfect whole.

The man, however, who pins his faith to the Gospel simply on the ground of the healing power or manifestations, who is never quickened by the eternal spirit, seeing only the outward, when convinced that "healings" have belonged to all ages and all sects, that it has been manifested irrespective of Church organization and Church influence, will find

the foundation of his faith gradually sliding from beneath his feet; while he who stands on the rock of eternal truth and personal revelation will stand unmoved amid the countless manifestations of spirit-force and spiritual manifestation, which will be associated with the

latter days so as to "deceive, if it were possible, even the very elect." Read the prophecies and it will be seen that the healing of the sick or the raising of the dead, will be trifling to those who walk by sight when they see men "call down fire from heaven." *N.*



MYTHOLOGY AND FOLK-LORE OF THE AMERICAN INDIANS.

THE DELUGE AND THE TOWER OF BABEL.

(CONTINUED FROM PAGE 584.)

WE have shown in a former article that the Quiches of Yucatan, believed that the first race of men were destroyed from the earth by water. No account is given by these people of the details of this great deluge, while other of the Indian tribes, whose history does not appear to be as well preserved as that of the Quiches, give us very interesting accounts of the flood, some of them corresponding very closely with the Bible version.

The Tezcocans, who lived near the city of Mexico, say that in the beginning there were giants on the earth. This first age they call the age of water, because it was ended by a tremendous flood, which destroyed every living thing, except one man and one woman; the water, they say, covered the entire earth, and all the people were drowned or turned into fishes, except Cox-cos (Cos-cos) and his wife No-chi-quet-zal (So-chi-kate-sal), who saved themselves by hollowing out a cypress tree, in which they floated upon the water.

As the waters receded from the earth the boat grounded on Mount Col-hua-can (Col-wa-can), the Ararat of Mexico;

children were born to them, but they were all dumb; a dove came and gave them innumerable languages; only fifteen of the descendants of Cox-cos spoke the same language, and from these the Aztecs, Toltecs and Acolhuas are descended.

The Mi-chio-cans (Mee-cho-cahns) say that the earth was once deluged by water and all of its inhabitants drowned except Tez-pi (Tes-pi), who with his wife and family were saved in a large vessel which he built, and into which he took his family, many animals, and seeds of various kinds. When the waters began to subside he sent out a vulture that it might bring him word when the dry land appeared, but the vulture fed upon the dead bodies which were everywhere found and did not return. He then sent out other birds, and the humming bird returned with green leaves in its beak, and so Tez-pi knew that the dry land had appeared.

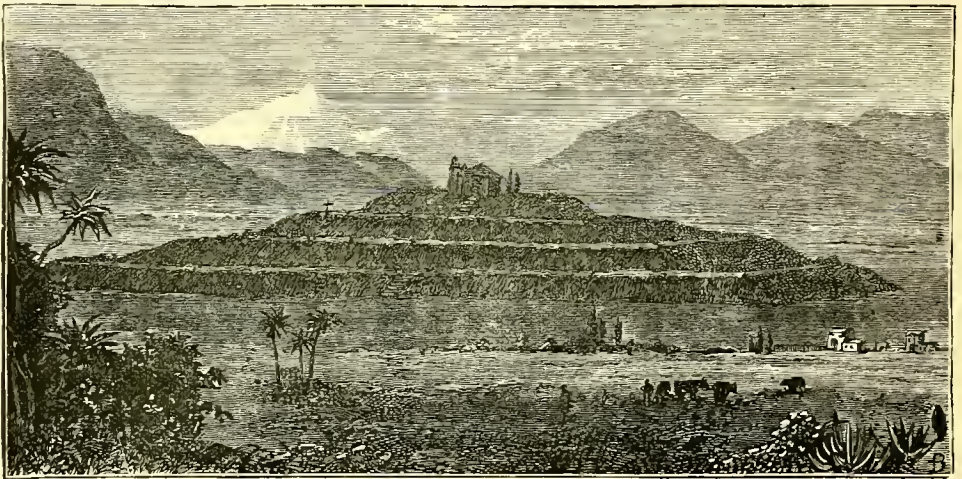
The Cho-lu-lans have a tradition that in the beginning the earth was inhabited by giants. These were destroyed by water with the exception of seven brothers, who were saved by enclosing

themselves in a mountain called Tla-loc. When the waters receded one of these brothers called Xellma, the architect, went to Cho-lu-lu and began to build an artificial mountain, as a monument and memorial to Tla-loc, which had sheltered him when the angry waters swept over the earth. The bricks were made in Tlal-ma-nalco, at the foot of the Co-co-tl mountain and were passed to Cho-lu-lu from hand to hand by a line of men. The pyramid rose slowly up, threatening to reach the heavens.

Then the Gods were angry and

swallowed up in the flood, and the waters covered the earth for fifty-two spring times, but before the flood began Tit-la-ca-huan (Tit lah-cah-wan) had warned Nata and his wife Neva to hollow out a cypress tree, which they did, and entering into it were saved.

The Pa-pa-goes, who live south of the Gila (He-lah) river in southwestern Arizona, say that a great flood destroyed all life except Montezuma and his friend the coyote. The coyote warned Montezuma of the flood, and the latter made a boat and kept it ready on the summit



THE PYRAMID OF CHOLULU.

launched fire from heaven and slew many of the builders and the work was stopped, but the half finished structure still remains, and may be seen by any of our readers who may chance to visit the city of Mexico.

The Chi-mal-po-po-ca manuscript, from which the Quiche account of the creation is taken, tells us that when the age Na-hui-tl came there had passed already four hundred years, then came two hundred years, then seventy and six, and then mankind were drowned and turned into fishes. The waters and sky drew near together, and in a single day all was lost. The mountains were

of Mount Santa Rosa. The coyote also made a boat by gnawing down a large cane which grew on the river bank, and creeping into it stopped up the ends with gum. Thus the two were saved when the flood came. When the water receded the coyote was sent to see how much dry land there was. From the west and south he returned and reported the sea near. A long search was made to the east and the sea finally found, but to the north no sea could be discovered. The Great Spirit, aided by Montezuma, re-peopled the earth, but the people became very wicked. The Great Spirit came down from heaven and re-

monstrated with Montezuma, who broke out in open rebellion. Then the Great Spirit was very angry and as he returned to heaven he pushed the sun back much farther from the earth than it had previously been, to the place it now occupies. Then Montezuma gathered all of the tribes around him and commenced to build a house which should reach to heaven. Already it had reached a great height, and had many rooms lined with gold and silver, when the Great Spirit launched his thunder on it and laid it in ruins.

The Indians around Lake Tahoe say there was a time when their tribe possessed the whole earth, but there came a people who made war upon them and enslaved them. The Great Spirit then sent an immense wave which swept from one ocean to the other, and covered the whole earth. A few of both the oppressors and oppressed were saved, and when the waters receded the taskmasters made the remainder of the people build a great temple, so that the

ruling class might have a refuge in case of another flood. Soon after a great earthquake came with thunder and lightning. The masters took refuge in the great tower and shut the rest of the people out. The great tower sank and the waters of Lake Tahoe rose where it stood, thus the oppressors all perished while the people were preserved.

The Thlinkeets say there was a great flood, which drowned all of the inhabitants of the earth, except those who were saved by taking refuge in a great floating building, and that when the waters receded the building grounded on a rock and broke in two pieces, in one part were the Thlinkeets, while all of the people who spoke other languages were in the other part.

These are only a few of the many traditions which refer to the Deluge and the Tower of Babel, but are sufficient to show that the knowledge of these two great events were had by the fathers of the Indians.

A. W. Ivins.



THE BEAR REMEMBERED.

MANY interesting anecdotes have been told to prove that animals are sensible of kindness and that they also remember it. The following is an illustration of kindness not forgotten:

A woodcutter, on his way home from his work in the forest, found a young cub bear half-frozen and nearly starved, its mother having probably been killed by hunters. Being very fond of pets,

he took this little orphan home with him and cared for it very tenderly. It soon learned to know its master, and became as playful and affectionate as a kitten.

Every night he had a romp with it on the floor of his cabin, and upon his return from his day's work in the woods the cub would greet him in a most affectionate manner, rubbing against him, licking his hands and dis-

playing an almost uncontrollable delight.

But as the bear grew older its wild nature began to assert itself, and finally, in spite of its fondness for its benefactor, it went its way into the forest and did not return.

The woodsman hunted long and carefully for his pet, searching every nook and ravine for miles about his cabin, but without success.

Two or three years afterwards he was going through the woods to his work. He was unarmed, and without even his ax, which he had left at the place he was chopping the day before.

Just as he was passing through a heavy growth of evergreens, a female bear rose up before him. Behind her were two cubs, and the mother furious

at having been disturbed, made ready to attack the intruder.

The chopper was entirely without means of defense, and before he had time to realize his extreme danger the bear was upon him. But just as she reached him a complete change came over her. Instead of attacking him, she began licking his hands, rubbing affectionately against him, and showing as best she could that she remembered her benefactor. It was, indeed, his long-lost pet, and his kindness towards her had not been forgotten.

When he had recovered somewhat from his fright, he went on toward his work. The bear went too, and followed him for more than a mile. Then feeling, probably, that she had done all she could to show her gratitude, she left him and went back to her cubs.



THE RELATION OF A MAN'S PHYSICAL CONDITION TO HIS EARNING ABILITY.

IT is apparent to the most superficial observer that to the laborer—the man who depends upon brawn and muscle for his livelihood—a splendid physique and great endurance and strength are of inestimable value. It is easy to realize that for him everything depends upon his physical excellence, and the wages he earns are directly due to the exercise of the energy that lies stored within those swelling muscles. But it is not so evident to the surface thinker that the brain worker depends in as great measure upon his physical being to pursue the vocation he has chosen. Because he works indoors,

protected at all times from inclement weather and extremes of temperature, and has nothing to do but sit quietly all day and write or add long columns, one might be led to believe that such possessions as broad shoulders, strong lungs, muscular strength and an erect carriage would have no influence upon his earning capacity. It would not seem to require much strength to hold a pencil or drive the pen across the page, nor much endurance to sit in a room of comfortable temperature all day. How then shall we expect physical excellence in the brain worker to influence the contents of his pay envelope?

One man has stagnated; he eats too much, he exercises too little. His muscles are flabby, his chest flat and sunk-en, his circulation sluggish and his liver torpid. He looks on the world with jaundiced eyes, drags to work in the morning, and when night comes has spent a weary day at a monotonous routine. Full of indescribable, uncomfortable—sometimes painful—feelings, he returns home, but fails to find in fitful, restless sleep strength for the coming day.

Then one day he awakens to the realization of better things. In the morning he throws open the windows, exercises vigorously, and then plunges into the bath, to emerge a being full of energy and power. He goes to work with a light heart and springing step; works all day with enthusiasm, bringing to bear upon his daily round the energy of a clear brain and steady nerves. When night comes instead of being tired to a point of exhaustion as formerly, he scarcely feels fatigue, but is ready for a brisk walk or short run that will fill his lungs with good fresh air, and set his blood flowing with new life. He can eat a hearty, wholesome meal and be wholly unconscious of the process of digestion, while from his food will be taken the greatest possible amount of nourishment to carry forward the growth of the strong body he is building.

Does it not stand to reason that in his new state of health and vigor his work is far better done, that much more is accomplished in a day? A man full of energy, keen, alert, with every muscle and nerve under perfect control, will be a power wherever he is; and no where will the difference be felt with greater satisfaction than in his income. The employer of today knows which of

his men are capable and energetic, and he will not fail to appreciate the value of an employe who feels genuine interest, and does his work with a will. We are living in a "strenuous" time, and the man of force and stamina is the man who will "win out."

These things are possible to you if you will live according to common sense. Exercise! Eat plain, wholesome food that will nourish your body, and then provide the activity necessary to accomplish its digestion and assimilation. Get out in the air and fill your lungs with as much of it as you are able to absorb. Be alive!

Systematic exercise is of value to all, men and women alike. Even the one whose daily labor entails incessant walking or lifting needs it, for the chances are he is constantly working one set of muscles at the expense of the rest. What is needed is proper exercise for each of the myriad muscles of the body and just the right amount of it. It is a mistake to have a great deal of exercise today and none tomorrow. Rather the steady, sure, moderate training that has a fixed place in the daily routine and brings with it the inestimable blessings of health and strength as well as the satisfaction one cannot help feeling in well rounded muscles.

This training does not entail the expenditure of much time. Ten or fifteen minutes in your own room each day will suffice. Neither need you invest great sums in expensive paraphernalia. After all is said and done, this great boon of health and strength, of erect carriage and superb physique, is a very simple matter. Common sense and the right kind of exercise—that is all!

Frederick W. Stone, Athletic Instructor of Chicago Athletic Association.

WITH THE ELDERS.

PART III.—IN NEW YORK CITY.



ALL eyes at 50 Concord Street are opened early by the rumbling of the nearby cars, and shortly afterward we are assembled with the Elders in morning devotional exercises. First, a Gospel hymn is sung, then one of the Elders speaks for a short time, or a chapter is read from one of the Church works, after which all kneel before the Lord in humble prayer, imploring Divine guidance and protection during the day.

An hour later breakfast is over and we are again crossing back to Manhattan Island. Some of our number decide to get shaved before going any farther. A red, white, and blue post projecting over the sidewalk locates the barber shop. We make for it, open the door, and—What's this? Are we mistaken? We glance again at the post and then catch sight of the following sign:—

"Lady Barbers, Hair Cutting and Shaving a Specialty."

Our experience in Utah never taught us of professional female barbers, but upon inquiry we find shop after shop of good standing throughout New York wherein none but lady barbers are employed.

Once more we are in the center of Gotham's printing district. We begin walking down the clean, narrow, busy Nassau Street, the name of which suggests an important line of our Church's history. In the year 1855 President John Taylor, then an Apostle, opened up a printing office in Nassau Street. The first issue of his paper, "The Mormon," was published February 17. After two and a half years vigorous editing he was released to return to his home in Salt Lake City, leaving the paper in the hands of William I. Appleby and

T. B. H. Stenhouse. Under their direction it continued until September 19, 1857, when they both were called to Utah on account of the threatened "Mormon War."

We go on and at the corner of Nassau and Wall Streets, find the United States Sub-Treasury Building, a structure very much resembling the Hall of Relics which for sometime stood on the corner of South Temple and Main Streets, Salt Lake City. In the front, on Wall Street, is a beautiful bronze statue of George Washington, at the base of which is the following inscription:

"On this site in Federal Hall, April 30, 1789, George Washington, took the oath as the first president of the United States of America."

We recall the fact that New York was for one year our nation's capital and during that time congress convened within the walls of the old Federal Hall. The first congress of the United States met here on March 4, 1789, and counted the presidential electoral votes unanimously in favor of Washington. John Adams of Massachusetts was then elected vice-president. The first Wednesday in March was set for the inauguration but owing to great distances and inconvenient modes of travel in those days it was impossible to have it before the last day of April.

Standing on the balcony of Federal Hall, in the presence of congress and a multitude of people, Robert R. Livingston, chancellor of New York, administered the oath of office, and then turning to the great enthusiastic crowd below started the cry, "Long live George Washington, President of the United States."

While contemplating these matters

our thoughts are taken back to the city of Nauvoo in 1844, for there and then it was that the Prophet Joseph Smith first published his views on government. On June 17 of the same year, a state convention ratified them and also issued a call for a national convention to formally adopt the platform offered by Joseph and to nominate him as president of the United States. The convention was to be held July 13 in the city of New York, but on June 27, previous, the Prophet met his death at the hands of a merciless mob, consequently all plans were changed and the convention did not convene.

Now we turn our attention to Wall Street, the leading wholesale center of all America. Contrast these mighty office buildings with the wilderness found here in the days of Hudson. The

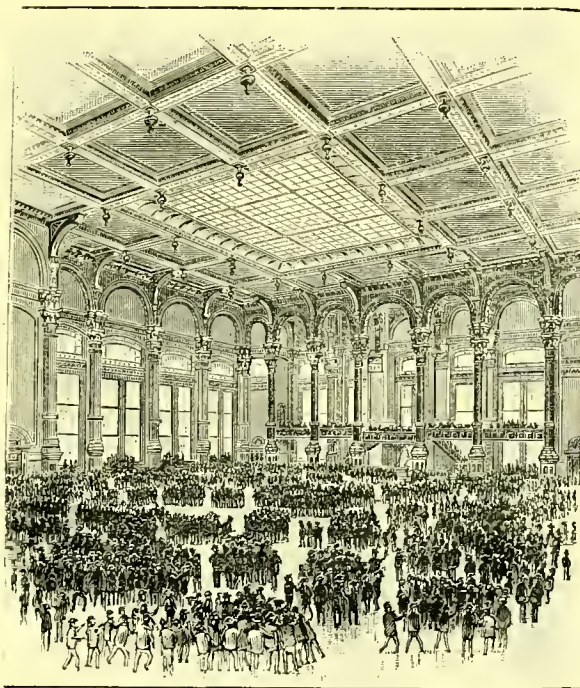
high walls of brick and stone lining the street have replaced the rude, log wall built by the Dutch in 1623. Instead of the thousands of people hurrying along the street there were then only one or two Dutch soldiers guarding the wall for fear of an attack by the Indians. This rude defense running across the island from river to river once formed the northern boundary of New York, then called New Amsterdam. Wall

Street gets its name from the old Dutch wall.

We cross the crowded street to the well known New York Stock Exchange. Almost any newspaper one might pick up, the country over, will contain items of this important place of business. Visitors are allowed only in the gallery, the lower portion being reserved exclusively for members of the Exchange who buy and sell nearly all kinds of stocks.

By stocks, we mean shares in railroads, ship-lines, mines, canals, etc. We are told it costs each man \$20,000 for the privilege of buying and selling here.

From our position, what a sight it is! The place is full of well-dressed men, some with coats on, some in shirt-sleeves, some with hats on, and some bare-headed. How they shout and pull at one another! What excitement! It



INTERIOR OF AN EXCHANGE.

reminds the uninitiated of a "free for all prize fight." These are our country's keenest business men—bankers and brokers—buying and selling stocks. Thousands and millions of dollars worth of shares exchange hands here almost every day, while the year's amount runs up into the billions.

But a short distance from the Stock Exchange is the Produce Exchange where grains of different kinds are

bought and sold. Everything is done on a big scale. No amount of wheat, corn, oats, etc., is bought nor sold in less than five thousand bushel quantities, and very often millions of bushels exchange hands in a single day. We are not much surprised at learning that New York is one of the world's leading grain markets. In this immediate vicinity also is found the Cotton Exchange, at which place wealthy merchants are dealing in vast quantities of raw cotton.

New York, our nation's wealthiest city, is also the home of our wealthiest men. From here nearly all our leading industries are controlled and from here the money necessary for carrying on our big business schemes is usually obtained. This city is indeed the hub of our nation's business wheel.

A short walk from the Stock Exchange west along Wall Street to Broadway brings us face to face with the graceful Trinity Church, said to be one of the oldest in the United States. It is built of grayish brown sandstone and is surrounded by an "old country" churchyard, planted in trees, grasses, and flowers. We go in and locate the graves of three of our famous men, Robert Fulton, Alexander Hamilton, and James Lawrence.

Fulton was the first person to prove the practical application of steam in propelling ships, his first successful steamboat being built and launched in

1807. It made its first run up the Hudson and attained a speed of only five miles an hour. Felton died in New York City, Feb. 21, 1815.

Alexander Hamilton, the distinguished financier and politician, was born on one of the West India islands. When a boy he came to the United States where he grew to be recognized as one of the most influential men of our country. In the year 1804 Aaron Burr was defeated as candidate for governor of New York and accused Hamilton of being the one whose influence brought about the defeat. Burr's jealousy was aroused to such a pitch that he challenged Hamilton to a duel. The latter accepted and was shot July 11, 1804. He did not, however, die till the following day.

James Lawrence, we remember, was the captain in command of the Chesapeake in Boston Harbor when the British frigate, Shannon, suddenly put in an appearance and challenged her to battle. Lawrence immediately began action and after a short but fierce fight was defeated and mortally wounded. His last words were uttered as he was being carried down below by his men when he cried, "Don't give up the ship." These words will never be forgotten so long as history repeats the name and deeds of this brave captain.

Delbert W. Parratt.

(TO BE CONTINUED)



TOPICS OF THE TIMES.

PUBLIC LIBRARIES.



At a recent meeting of the American Library Association, it was reported that more than eleven million dollars had been given

by philanthropic citizens for library buildings, and the equipment of libraries. The public library when properly equipped and managed is a most useful

auxiliary to the school and a companion to the home.

Who that has traveled through the small towns of Massachusetts and witnessed the efforts in behalf of the public libraries of that state, does not realize the value of the habit of reading useful and inspiring books? Local option has practically banished the saloon in these small towns, and libraries have taken the place of the saloon as a resort for the entertainment of the young.

Utah is not old enough to be compared with Massachusetts in its libraries or in a scholastic sense, and yet the thought is forced upon one that we might do vastly more than we do. The law permits the use of the taxing power to establish public libraries; but they are, notwithstanding the opportunities to have them in every town, very greatly neglected.

It is to be feared that our public school teachers, who should be leaders in every educational endeavor, do not urge upon the communities as they should, the importance of the public library. Sunday Schools, Mutual Improvement Associations, and other Church organizations in many places try to establish libraries of their own; but these organizations are not strong enough to conduct a suitable town library. Salt Lake City has one. Ogden, by grace of Andrew Carnegie, is also to have a public library; but Provo and Logan two of our educational centers have none. Both of these towns owe it to themselves, and to the reputation for education which they are supposed to foster, to establish at the earliest possible time well equipped libraries. Other communities might then be induced to follow their example. The demand, it is true, is not very great in many towns,

but it would grow by constant inducement to read good books.



PREPARATIONS FOR WAR.

THE recent naval display off the eastern coast of the United States demonstrates the increasing interest of the country in its military strength. The problem—the war maneuver, was to prevent by one division of the navy, another division from entering unobserved any of the unprotected harbors along the New England coast, anywhere between Cape Elizabeth and Cape Cod. It was a search problem, which arose in consequence of our effort during the Spanish war to locate General Cervera who had left the Cape Verde Islands for unknown ports. There was at the time some nervousness in this country over the fear that he might enter some of our unprotected harbors and inflict great loss upon one or more of our seaboard cities. Every effort is now made to test the signalling of ships, and apply wireless telegraphy to coast defense. The division representing the enemy was caught in an attempt to enter Salem harbor, and, of course, technically destroyed. For four days and nights there had been a ceaseless watch and the experiment was encouraging to the commanders of our navy.

One naturally asks how long nations will struggle for the highest possible efficiency in warfare without putting to test their powers of human destruction? It means war in the end. It is wonderful how the martial spirit has risen in this country since the recent war. Neither our diplomacy nor our higher civilization is a guarantee of peace. The world is piling up immense quantities of combustible material, and the

nations are laying fuse so that it may be easily touched off at any moment. Our good sense, our self interests, and the spirit of humanity all teach us the folly of armed conflict; but there is the growing thought, almost the prophecy, that war must come. We cannot go on for ever preparing for the improbable. Colonial interests seem to contain for the present the great powder houses of both European and American policies. Conditions are such that it may come before we are aware that the trouble is upon us.

When the conflict comes it will be one of the people, which rulers and

kings will not be able to avert. The wonderful power of the press to fan public excitement into a flame of human passion indicates to us how the war of the future may spring from the masses. It will be truly a war of the nations. How wonderful was the prophetic insight of the Prophet Joseph, when the vision of the times toward which we are rapidly drifting came before him! In the same breath that men disavow any reason whatever for an armed conflict among nations, they admonish the governments to prepare for what they see in their fears, but discredit in their reason.



OUR MISSION SUNDAY SCHOOLS.

THE KOENIGSBERG SUNDAY SCHOOL.

THE city of Koenigsberg, the second capital of Prussia, is situated on the banks of the Pregel River, about an hour's ride, by rail, from the shores of the Baltic Sea. According to the latest census it has about 180,000 inhabitants, many of whom are religiously inclined.

It was to this city that Elders Charles Bitter and Richard Clauson were sent, arriving here on August 24, 1899. After laboring about six months they began to see the fruits of their labors and baptized several converts. As time went on the work progressed and numerous friends were found, many of whom had large families. The Elders, who knew the value of the Sunday Schools and the help they were at home, decided that an organization of this kind would be invaluable to the now flourishing little branch, so on Sunday, March 11,

1900, a Sunday School was organized with about twenty members, and Elder J. E. Heppler, who had come to take the place of Elder Clauson, was sustained as superintendent.

The Saints and friends took a great interest in the school and by the end of April its members had grown to thirty-five. In September of the same year Elder Heppler was called away from Koenigsberg and Elder T. W. Jones was sustained as his successor. On March 10, 1901, Elder Jones having been released to return home, Elder R. Ray Irvine was appointed superintendent and the work went on uninterruptedly. The interest in the work and the membership steadily increased, making a move into a larger hall necessary, and by the end of March, 1901, the school had sixty members.

When everything was in good work-



THE KOENIGSBERG SUNDAY SCHOOL.

ing order, classes regularly organized and prospects very bright the Elders again had the misfortune in May, 1901, to lose their hall. For about a month it was impossible to find a suitable hall. Consequently no Sunday School was held and many members were lost.

On June 31, 1901, the first session of the Sunday School after the unwelcome vacation, was held with about thirty present. At the suggestion of President J. Lloyd Woodruff of the Koenigsberg Conference, a number of invitations to Sunday School were printed and these were distributed from door to door every Sunday morning. As a result the school grew very rapidly and not only children came, but their parents also and the membership soon reached the one hundred mark and still continued to increase.

During the latter part of 1901 and up to the present time, several changes in the organization were made and Elders Raymond C. Naylor, J. Lloyd Woodruff, M. Rich Porter, Wilford C. Nuttall, Jos. A. Fowers and John L. Reynolds succeeded one another as the superintendents.

The school is now in a very fine condition and could be envied by many of our schools at home. There are about 225 members enrolled, about four-fifths of whom are non-Mormons, and we have an average attendance of about one hundred and thirty. It is divided into three departments, the theological, intermediate and primary. The theological class is composed of Saints and friends nearly all of whom are over twenty years of age. Its members are studying the Book of Mormon, which is proving a very interesting subject. The intermediate class is composed of boys and girls ranging in age from nine to sixteen years, and has an average attendance of seventy-five. In this class

the Sunday School leaflets are being used with much success. This is an ideal class, and if one of our workers at home were to call in some Sunday and hear the children answer questions and sing songs, English as well as German, he would not know but that he was in Zion—provided he understood the language. The primary class is made up of children under nine years of age. They are being taught Gospel stories and songs. I might add here that music and song play a very important part in our Sunday School work. Elder Charles R. Pike, of Salt Lake City, is now the choir leader.

A great work is being done, and many of our best friends have been found through the Sunday School. What these children are being taught will always remain with them and they will never forget it, and, as one Elder remarked, "If they don't all become Mormons, they are spoiled for anything else."

Wilford C. Nuttall.



OUR FIRST SUNDAY SCHOOL IN JAPAN.

WE learn from a communication from Elder Fred. A. Caine, that on Sunday, August 17, a Sunday School was organized at Tokyo, Japan, with Elder Horace S. Ensign, superintendent, and Elder Fred. A. Caine, secretary. There were present at the organization, which took place at the mission headquarters, in addition to the two brethren above mentioned, Elder Heber J. Grant, of the council of the Apostles, Elders Alma O. Taylor, Sandford W. Hedges, Erastus L. Jarvis, John W. Stoker and Joseph F. Featherstone, also Sisters Augusta W. Grant, Mary Grant, Mary W. Ensign and Marie S. Featherstone.

The meeting was opened by singing "Hope of Israel;" prayer was offered

by Sister Augusta W. Grant; singing: "Marching Homeward." The officers of the school were then chosen, and the "Articles of Faith" selected as the subject of study. The sacrament was administered by Elders Grant and Taylor; during the passing of the emblems "How great the wisdom and the love"

was sung. Elder Grant next read the first chapter in Elder Talmage's "Articles of Faith," and the lesson for the next Sunday was assigned. The school closed by singing "Joseph Smith's first prayer," and the benediction of Elder Sanford W. Hedges.



SELECTIONS.

PARENTS AS GOD'S REPRESENTATIVES.

It is common to speak of the Fifth Commandment, "Honor thy father and thy mother," as a commandment of the second table of the law, applicable to our duties to man, rather than of our duties to God. But this is a mistake. Our parents are representatives of God, and are to be honored accordingly. They are not on the plane of our fellow-men and of our neighbors. They are above us, Godward; not alongside of us, manward. [He who fails of realizing this truth lacks an understanding and appreciation of our place and duties Godward and manward.]

Selected.

THE ALPHABET OF SUCCESS.

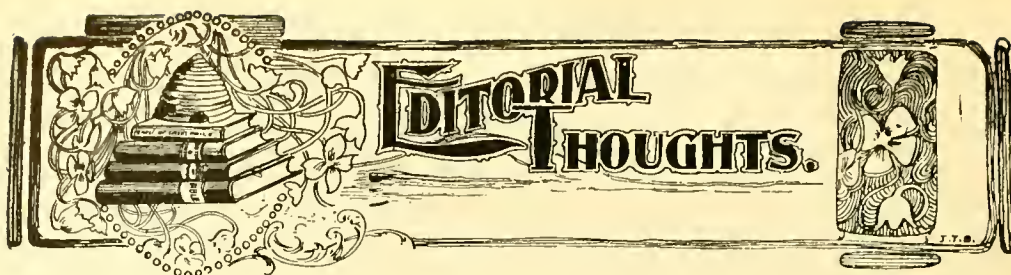
ATTEND carefully to details.
Be prompt in all things.
Consider well, then decide positively.
Dare to do right, fear to do wrong.
Endure trials patiently.
Fight life's battle bravely.
Go not into the society of the vicious.
Hold integrity sacred.
Injure not another's reputation.
Join hands only with the virtuous.
Keep your mind free from evil thoughts.
Lie not for any consideration.
Make few special acquaintances.
Never try to appear what you are not.
Observe good manners.
Pay your debts promptly.

Question not the veracity of a friend.
Respect the counsel of your parents.
Sacrifice money rather than principle.
Touch not, taste not, handle not, intoxicating drinks.
Use your leisure for improvement.
Venture not upon the threshold of wrong.
Watch carefully over your passions.
Extend to every one a kindly greeting.
Yield not to discouragement.
Zealously labor for the right, and success is certain.—*Ladies' Home Journal.*



A REMARKABLE RECORD.

A REMARKABLE record which will require much to lower it is held by Charles Whabley, eighty-one years of age, who has lived at Trowbridge, England, all his life. Entering the service of his present employer when twelve years of age, he has worked as a quiller for this cloth manufacturer for no less than sixty-eight years, during which time he has not lost a day through sickness, nor has he been late on a single occasion. When he started life his working hours were from 5 a.m. to 8 p.m. He is too keen for his work to accept the suggestion of his employer to "take it easy," and he replies with a boast that his father lived till he was ninety-eight without knowing what illness was.



SALT LAKE CITY, UTAH, OCTOBER 15, 1902.

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Joseph F. Smith, - - - General Superintendent
George Reynolds, First Asst. General Superintendent
J. M. Tanner, Second Asst. General Superintendent

MEMBERS OF THE BOARD:

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George Reynolds	John F. Bennett
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Levi W. Richards	George D. Pyper
Francis M. Lyman	Henry Peterson
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J. M. TANNER, - - -	ASSISTANT EDITORS
GEORGE D. PYPER, - - -	BUSINESS MANAGER

PREMIUMS TO STAKES AND SUNDAY SCHOOLS.

THE Deseret Sunday School Union takes great pleasure in making the following offer of bound volumes of the JUVENILE INSTRUCTOR to the Stakes and Sunday Schools that meet the underwritten conditions:

10 volumes to each and every stake that shall make a complete remittance of the present year's Nickel Donation before December 15th, 1902.

5 volumes to each and every stake that shall make a complete remittance of the present year's Nickel Donation before January 15th, 1903.

3 volumes to each of the three Sunday Schools who show the greatest ratio of

increase since last year's statistical report.

3 volumes each to the two Sunday Schools who, having been organized since January 1st, 1902, show the largest average attendance.

5 volumes to each of the Sunday Schools of the ten wards or settlements that, compared with the total of the Church population, are the largest subscribers for volume 38 (1903) of the JUVENILE INSTRUCTOR.

5 volumes to the Sunday School having an enrollment of less than 100 (officers, teachers and pupils) which, compared with its numbers, this year pays the highest proportionate Nickel Donation.

5 volumes to the Sunday School having an enrollment numbering between 200 and 300 (officers, teachers and pupils) which, compared with its numbers, this year pays the highest proportionate Nickel Donation.

5 volumes to the Sunday School having an enrollment numbering between 300 and 400 (officers, teachers and pupils) which, compared with its numbers, this year pays the highest proportionate Nickel Donation.

5 volumes to the Sunday School having an enrollment numbering between 400 and 500 (officers, teachers and pupils) which, compared with its numbers, this year pays the highest proportionate Nickel Donation.

5 volumes to the Sunday School having an enrollment of over 500 (officers, teachers and pupils) which, compared

with its numbers, this year pays the highest proportionate Nickel donation.

NOTE.—It is understood that the volumes of the JUVENILE INSTRUCTOR thus given are not to be duplicates, but, wherever possible, the issues for consecutive years. In some cases two or three volumes are contained in one binding.



THE HISTORY OF THE CHURCH.

AN exceedingly interesting, and to students of Church history, an unusually valuable work has lately been issued from the press of the Deseret News. It is the first volume of the History of the Church of Jesus Christ of Latter-day Saints; and is a reprint in book form of the earlier portion of the History of Joseph Smith as it appeared in the pages of the *Times and Seasons* and later in those of the *Millennial Star*. It has, however, been carefully and studiously compared with all original manuscripts within reach, and is enriched with copious notes and with an introduction from the pen of Elder B. H. Roberts.

Complaint has once in a while been made both by teachers and students that difficulties existed in the orderly study of the rise and progress of the great latter-day work, owing to a lack of suitable text and reference books. The volume now published will to a very marked extent supply this, to use a hackneyed phrase, "long felt want." Not only will it give us a clear idea of the early history of the Prophet Joseph Smith and of the circumstances that led up to the revelation of the Father and the Son at the opening of this dispensation of divine providence, but also the reasons why many of the early revelations were given to the Church as well as to its individual members. The book of Doctrine and Covenants has needed such a help as this to bring its contents home to our hearts and understandings.

It needed the local coloring which the daily history of the Church gives, as the revelations contained therein become clearer, plainer and doubly interesting when we know of their "why and wherefore," and are introduced to the men and the events with which they deal.

It is true that this history has been published more than once before, but that was in a serial form, covering long periods, and was issued many years ago. It was therefore inconvenient for reference, could scarcely be used in the schools of the Church, and in addition very few persons possessed copies either in whole or in part. The publication of this history is therefore manifestly opportune, especially when taken in connection with the development of our Church school system, the great increase in the number of our missionary students, and the work now in preparation by the General Board of the Union to unify and regulate, by one uniform plan, the studies of the pupils in all the departments of the Sunday Schools of the Church. In such a plan, the study of Church history with the consequent development of our knowledge of the "ways of the Lord" and His methods with His children in mortality, forms one important part. For such a plan would be manifestly incomplete and one-sided were the children instructed in the history of God's dealings with His ancient people, and left largely ignorant of what He has done and is doing for His Israel of the last days.

Joseph F. Smith.



CASH PRIZES FOR STORIES.

THE Deseret Sunday School Union, publishers of the JUVENILE INSTRUCTOR, offer the following prizes for articles suitable for its columns: For best story, founded on facts connected with Church

history not to exceed 3,000 words, first prize, \$25; second prize, \$15; for best written narrative of incident, anecdote or sketch of eventful experience, not to exceed 2,000 words, first prize, \$15; second prize, \$10.

The competition is open to all Latter-day Saints, and each writer is at liberty to compete for both classes of prizes.

Articles awarded prizes shall be the property of the publishers of the INSTRUCTOR; and a fair price will be offered to the authors of all other articles sent in competition, if they are considered suitable for publication in this journal.

Writers should designate on each article the prize for which it is sent in com-

petition. They must also sign their articles with a fictitious name and forward the proper name and address in a sealed envelope.

All manuscripts must be received at this office not later than December 15, 1902. Address, The JUVENILE INSTRUCTOR, Salt Lake City, Utah.

CHANGES IN STAKE SUPERINTENDENTS.

Superintendent Wallace O. Bunting, of the Kanab Stake has been succeeded by Elder Timothy B. Hoyt, and Superintendent J. R. Sheperd, of the Bear Lake Stake, by Elder John A. Sutton, Jun. Both these changes were made at the recent conferences of the respective stakes.



SEMI-ANNUAL SUNDAY SCHOOL CONFERENCE.

PRELIMINARY MEETING OF SUPERINTENDENTS.

THE superintendents and assistants of the Sunday Schools of the various stakes of Zion met with the Deseret Sunday School Union Board at room No. 25 of the Lion House, Salt Lake City, at 6 o'clock on the evening of Sunday, October 5, 1902, for the consideration of special business. The call was made by the general superintendency. Thirty-five stakes were represented.

The brethren sang, "Redeemer of Israel," and prayer was offered by Elder James H. Linford.

Elder George D. Pyper brought up the subject of the JUVENILE INSTRUCTOR and stated that a subscription of 8,300 was secured last year and this had increased to 8,800 during the present sea-

son with the prospect of reaching what the Board desired by the end of the year—nine thousand subscribers. It was claimed, however, that the list should be increased to at least 10,000 during 1903, and Elder Pyper asked the support of the officers in behalf of the magazine and urged upon them the necessity of reading it themselves in order to keep up with the Sunday School work.

Elder George M. Cannon offered the following resolution:

Resolved, that as stake superintendents of Sunday Schools we make an earnest effort to increase the number of subscribers to the JUVENILE INSTRUCTOR in our respective stakes at least ten per cent.

After some remarks the resolution was adopted.

Elder Joseph W. Summerhays said that the Board was simply the agent of the schools in publishing the JUVENILE INSTRUCTOR, but it was plain to all that the Sunday School organization needed an organ and the INSTRUCTOR was a necessity; all the Board asked was that the stake and ward officers and workers should bear their part of the burden.

Elder Summerhays also stated that the Board would like a Sunday School Union organized in every stake of Zion; that it was recommended that a Sunday School conference be held in each ward once a year; that stake Sunday School officers should go into the by-ways and corners and mining towns and organize Sunday Schools wherever possible. No town, village, settlement or camp should be without its Sunday School.

Elder Horace Cummings related his experience in organizing a Sunday School Union in Juarez Stake, Mexico. All schools were represented except one composed of two families, living one hundred and fifty miles away. There were two hundred and ninety-nine present, and it took a month for some of the workers to come to the meetings and return to their homes. This, he thought, a complete answer to those who object to the organization of a union because of the scattered condition of the people of their stakes, as very few Stakes are as scattered as Juarez, and yet they made a great success of it, and he believed great good would follow.

Elder Joseph M. Tanner then announced the near completion of the Sunday School plans, and stated that, subject to the printer's ability to do the work, the committee hoped to have the plans in the hands of the teachers by December 1st.

General Treasurer George Reynolds submitted a proposition to offer premi-

ums of ten volumes of the JUVENILE INSTRUCTOR to the stake remitting the nickel donation to the general treasurer by December 1, 1902, and five volumes to the stake remitting by January 1, 1903.

On motion of Elder David O. McKay the offer was amended so as to require a payment of a full one hundred per cent of the nickel fund based on last year's report of enrollment, and on motion the time of payment was changed to December 15th and January 15th, instead of December 1st and January 1st.

Elder Thomas C. Griggs stated that with the exception of one stake and part of another all the jubilee histories had been sent to the various stakes in accordance with the resolution adopted by the stake officers, and there was still some \$1,100 due. It was thought sufficient time had now been given and that these accounts should be squared up.

The meeting then adjourned with the benediction by Elder Seymour B. Young.



GENERAL MEETING.

The General Semi-Annual Conference of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints was held in the Tabernacle, Salt Lake City, Utah, Sunday evening, October 5, 1902, at 7:30 o'clock, General Superintendent Joseph F. Smith presiding. Thers were present, of the General Superintendency, Joseph F. Smith, George Reynolds, and Joseph M. Tanner; most of the members of the Sunday School Union Board, several Apostles, officers and representatives from forty-three stakes, the absentees being Bingham, Maricopa, St. Johns, Sevier, Snowflake, Star Valley, and Union. Three missions were also represented, viz: California, Colorado and the Northern States.

This congregation of Sunday School officers and teachers and those interested in the work formed probably the largest Sunday School Union meeting ever held in the Church.

The conference was opened by the Tabernacle choir, led by Professor Evan Stephens, singing the anthem, "Let the Mountains Shout for Joy." Prayer was offered by Elder Reuben G. Miller of Emery Stake.

The choir then sang, "From afar, Gracious Lord."

General Secretary George D. Pyper then called the roll, which was responded to by forty-three stakes and three missions, as before stated. The secretary also presented the general Sunday School authorities, who were sustained as follows:

Joseph F. Smith, General Superintendent.

George Reynolds, First Assistant General Superintendent.

Joseph M. Tanner, Second Assistant General Superintendent.

MEMBERS OF THE BOARD:

Joseph F. Smith,	James W. Ure,
George Reynolds,	John F. Bennett,
Joseph M. Tanner,	John M. Mills,
Thomas C. Griggs,	William D. Owen,
Jos. W. Summerhays,	Seymour B. Young,
Levi W. Richards,	George D. Pyper,
Francis M. Lyman,	Henry Peterson,
Heber J. Grant,	Anthon H. Lund,
George Teasdale,	John R. Winder,
Hugh J. Cannon,	James E. Talmage,
Andrew Kimball,	George M. Cannon,
John W. Taylor,	Horace Cummings.
L. John Nuttall,	

George D. Pyper, General Secretary.

George Reynolds, Treasurer.

Thomas C. Griggs, Business Manager.

SECOND ASSISTANT SUPERINTENDENT

JOSEPH M. TANNER.

I am pleased to see so many present who are evidently interested in the great Sunday School cause; and I ask an interest in your faith and prayers that I

may have the Spirit of God in the remarks which I may make.

The Sunday School work is something that comes home to us all and especially is it important to the home; and all those who look forward to the establishment of home, its elevation, its inspiration, must of necessity be particular friends of the Sunday School. It is that great organization of the Church used for the training of our children in spirit and mind, and therefore the methods adopted for its work are important, and the amount of the work is a matter in which the Deseret Sunday School Union Board is greatly interested.

There have been remarkable changes in the Sunday Schools in some of the stakes of Zion within the last few years. These changes are so great in some instances that it is hardly possible to realize the improvements made. The intense interest and enthusiasm that have been awakened have almost revolutionized some stakes. It has been a matter of great importance to the Union Board to learn what has been the cause of these changes and why some stakes have advanced so much more rapidly than others, though no doubt all the stakes of Zion are ambitious to be in the first rank. One important cause is found in the fact that the teachers and students are now preparing themselves in the lessons before going into the Sunday Schools. The teachers have union meetings, and once a month assemble and give instructions. It is now required of the teachers that they be prepared in advance before going into the school room, and this preparation of the teacher leads to preparation on the part of the pupil. The Deseret Sunday School Union Board have noticed these changes have been due to program and outlines prepared in advance; and in consequence it was proposed that uni-

form outlines be prepared for all the stakes of Zion, so that every Sunday in the year there is a lesson for the teachers to give. The plans will be uniform.

In the past some classes have spent years reading the Scriptures without any aim, and little children have been required to take up subjects not suited to them; subjects away beyond their years. We have endeavored to get up plans embodying the experience of the Union Board, stake boards, and teachers of ability, and by the first of December we hope to have the work in the hands of all the Sunday Schools of the Church, that the teachers may begin their work on the first Sunday in January, 1903. Teachers, I desire to call your attention to the importance of preparation on your part. Some of the subjects cannot possibly be taught by the teachers not prepared before going to their classes.

It is desired that teachers should be more familiar with the Scripture. Read it in your homes. This will lead the pupils to study, and if the children read at home what an encouragement it will be to the parents! It will all result in families gathering around the fireside reading the Scriptures and preparing lessons for the next Sunday. Home reading is a beautiful habit and a taste for it should be encouraged by example; it is not enough to admonish children to read.

I have been asked when children should be taught the reading habit, and in answer I would say: Before they are old enough to read. If parents themselves will adopt the practice of reading aloud the children will be encouraged to read as soon as they are able to do so. There is no more beautiful habit than for a father or mother to read to their children in the evening. It will correct pernicious inclinations. This new plan

should create a new love for, and interest in the Bible, Book of Mormon, Doctrine and Covenants and Church works. The first volume of the History of the Church is just issued, and it should be in the home of every Latter-day Saint, as it is published at so low a price that it is within the reach of all.

We are especially anxious to encourage self-effort on the part of the young that they may realize the value of these good books, and that it will be discreditable to them not to understand the Scriptures and their own history. What a lovely thing it is to see a model home! It is a credit and an honor to any man to have a good family, and we respect those God-fearing men who are examples in the homes for upholding its purity, its enlightenment and its stability. We better help our country when we perform our duties in the home and in the Sunday School.

God bless our leader, a man among men, fitted in every way to stand at the head of this great work; and may all who labor for the advancement of the Sunday School interests find their reward a thousand fold; I ask in the name of Jesus. Amen.

PRESIDENT ANTHON H. LUND.

My dear brothers and sisters: I rejoice in seeing the interest the Latter-day Saints take in the Sunday School work. This is the largest organization in the Church, and I believe in every ward, and in every branch of the Church where there are children we have a Sunday School. There is a growing desire to make these schools interesting to the children. I am pleased with the steps taken to have the work laid out beforehand and the lessons planned so that the teachers and children may be prepared for their Sunday mornings' work. It is a great work:

that of teaching the children the plan of salvation and the moral law. Our Sunday Schools are used for this purpose. We believe there is hardly an organization in the Church that has such far-reaching consequences as the Sunday School. The work done there is not only for the present, but it will leave its imprint in the years to come.

Sunday School teachers should be exemplary men who teach not only by precept but by example. If you want children to do right show them the way. The teacher who indulges in things forbidden in the Word of Wisdom will not accomplish much in teaching the children. The little ones soon find out the teacher's way and manner of living and the effort to instruct will be in vain. If you want to have influence with the children show them that you are in earnest and believe what you teach and mean it, and thus lead them in the paths of virtue and right.

The Sunday School is not only for the education of the head but we must reach the heart; we must make the children love that which is right; make them love virtue for virtue's sake; make them have an abiding faith in God their Creator, and a knowledge of the infinite love shown to all mankind by the Redeemer; to partake of that love which must show itself in good works.

Teachers, this is a noble work in which you are engaged. Go to your secret chamber and there pray that the Spirit of God may be with you; that you may secure the love and confidence of the little ones placed in your care. And that you may succeed in this great work I ask in the name of Jesus Christ. Amen.

GENERAL SUPERINTENDENT, JOSEPH F. SMITH.

My beloved brethren and sisters: I do

not intend to say very much on this occasion. There are many brethren present who have subjects upon their minds and I desire to give them as much time as possible. But I feel like saying something in relation to our children. It does not need argument to convince our minds that our children will be just about what we make them. They are born without knowledge or understanding—the most helpless creatures of the animal creation born into the world. The little one begins to learn after it is born, and all that it knows greatly depends upon its environment, the influences under which it is brought up, the kindness with which it is treated, the noble examples shown it, the hallowed influences of father and mother, or otherwise, over its infant mind. And it will be largely what its environment and its parents and teachers make it.

The child of the lowest of our native tribes born in a wigwam and the child born in luxury start out almost equal so far as the possibilities of learning are concerned. A great deal depends upon the influences under which it is brought up. You will observe that the most potent influence over the mind of a child to persuade it to learn, to progress, or to accomplish anything is the influence of love. More can be accomplished for good by unfeigned love, in bringing up a child, than by any other influence that can be brought to bear upon it. A child that cannot be conquered by the lash, or subdued by violence, may be controlled in an instant by unfeigned affection and sympathy. I know this is true; and this principle obtains in every condition of life.

The Sunday School teacher should govern the children, not by passion, by bitter words or scolding, but by affection and by winning their confidence. If a

teacher gets the confidence of a child it is not impossible to accomplish every desired good with that child.

I would have it understood that I believe that the greatest law and commandment of God is to love the Lord our God with all our mind, might and strength, and our neighbors as ourselves; and if this principle is observed at home the brothers and sisters will love each other, they will be kind and helpful to one another, showing forth the principle of kindness and being solicitous for each other's good. Under these circumstances the home comes nearer being a heaven on earth, and children brought up under these influences will never forget them, and though they may be in trying places their memories will revert to the homes where they enjoyed such hallowed influences, and their better natures will assert themselves no matter what the trials or temptations may be.

Brethren and sisters of the Sunday School, I implore you to teach and control by the spirit of love and forbearance until you can conquer. If children are defiant and difficult to control, be patient with them until you can conquer by love and you will have gained their souls, and you can then mould their characters as you please.

Sometimes children do not like their teachers, and the teachers are impatient with the children and complain of them as being very uncouth, uncontrollable and bad. The children in their turn tell their parents how they despise their teacher and say they don't want to go to school any more because the teacher is so cross. I have heard of these things and know them to be true. On the other hand, if children say to father or mother, "We think we have the best teacher in the world in our Sunday School," or "We have the best teacher in our district school that ever lived," it proves that those teachers have won the affections of the children, and the little ones are as clay in the hands of the potter to be moulded in any shape desired. This is the position you teachers should occupy, and if you get their affections this will be the report the children will make regarding you. God bless you. Amen.



"Scatter Seeds of Kindness" was beautifully sung by a ladies' quartette from the Eleventh Ward, Salt Lake City. The quartette was composed of Sisters Maggie Bassett, Etta Felt, Olive Cushing and Anna Vine.

(TO BE CONTINUED.)



RELIGION CLASS DEPARTMENT.

PLANS.

PRIMARY GRADE.

LESSON VII.

First Step. Song: "Come Along."

Second Step. Prayer.

Third Step. Deacons. Who they are. How ordained. Proper age of ordination.

Fourth Step. Story of Abraham and his father. God's promise to Abraham. Gen. 12: 1-4.

Fifth Step. Testimony bearing.

Sixth Step. Song: "Sing we now at Parting." Prayer.

THE JUVENILE INSTRUCTOR.

LESSON VIII.

First Step. Song: "Come Along."

Second Step. Prayer.

Third Step. Deacons (continued). Number in the quorums. Duties.

Fourth Step. God's great promise to Abraham. Gen. 13: 14-18. Results of Abraham's faith.

Fifth Step. Testimony bearing.

Sixth Step. Song: "Sing we now of Parting" Prayer.

INTERMEDIATE GRADE.

LESSON VII.

First Step. Song: "Hope of Israel."

Second Step. Prayer

Third Step. The High Council. How ordained. Number. Names. Doc. and Cov. Sec. 102, 107.

Fourth Step. The flight into Egypt. Divine protection for the Divine Child. Matt. 2: 13-18; Memorize 13.

Fifth Step. Testimony bearing.

Sixth Step. Song: Doxology. Prayer.

LESSON VIII.

First Step. Song: "Hope of Israel."

Second Step. Prayer.

Third Step. The High Council (continued). Duties. Doc. and Cov., sections 102, 107.

Fourth Step. The return to Galilee. Prophecy fulfilled. Matt. 2: 19-23. Memorize 19 and 20.

Fifth Step. Testimony bearing.

Sixth Step. Song: Doxology. Prayer.

ADVANCED GRADE.

LESSON VII.

First Step. Song: "Praise to the Man."

Second Step. Prayer.

Third Step. The First President. The Trustee in Trust. Duties as such.

Fourth Step. Lehi's vision. The dark and dreary waste. The beautiful tree. Those who come to it. Those who refuse. The rod of iron and the mist of darkness. The spacious building, Nephi's anxiety for Laman and Lemuel. I Nephi, chap. 8.

Fifth Step. Testimony bearing.

Sixth Step. Song: Doxology. Prayer.

LESSON VIII.

First Step. Song: "Praise to the Man."

Second Step. Prayer.

Third Step. The First President. The only one to receive revelation for the whole Church. Doc. and Cov. sections 43 and 107.

Fourth Step. The Messiah and His fore-runner foretold. The baptism, crucifixion and resurrection foreseen. All men to be judged. I Nephi, chap. 10. Memorize 20 and 21.

Fifth Step. Testimony bearing.

Sixth Step. Song: Doxology. Prayer.

NOTES AND SUGGESTIONS.

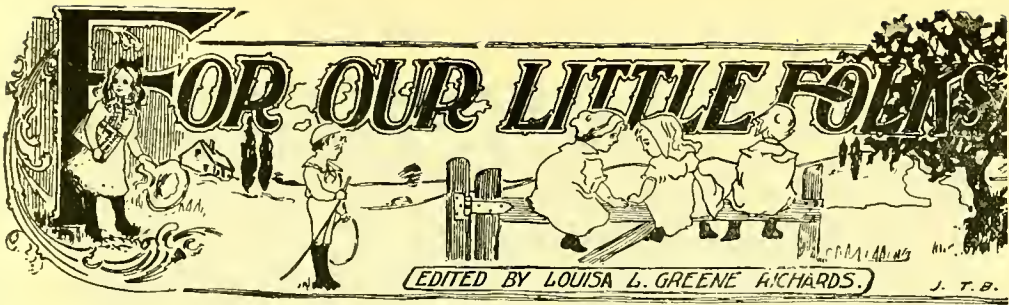
Some of the following notes are given in answer to questions that have been forwarded to the general secretary, Elder L. John Nuttall:

Prayer in all the grades should be offered in concert; the teacher or a student leading and all present following. The privilege of leading should be extended in turn to each member in the class that all may have that experience and training. It has been found that many young people in Zion have grown to manhood and womanhood without having formed the habit of prayer. For that reason prayer has been made an important part of the work; and that the children of the Saints may get training and form this valuable habit it is to be hoped that all teachers will have concert prayer in their classes whatever the grade. The teacher at opportune times should also talk to the pupils on the subject and encourage them to form the habit of secret or private prayer. That this may be kept before them until the habit is formed, reports should be called for from time to time upon the practice.

It is not the custom to set apart the Religion Class workers. They are granted licenses instead.

Teachers who have done faithful work, though they may have removed to other wards within the stake, should be retained in service. Day school teachers, whose help in this work is valuable, often move to other wards according to their engagements. Stake superintendents should keep track of them and re-enlist them in the work. Their licenses may be extended by the endorsement of the stake superintendent.

The "hand shaking at the close of sessions" instituted by our late beloved Brother Maeser was intended to be the outward expression of an inward good feeling. If the good feeling continues the practice is a most beautiful one. Not alone should this be the case after sessions, but teachers especially should always notice their pupils and greet them warmly even when they meet them in the daily walks of life. Do not let this beautiful custom dwindle into a cold, mechanical form. Let it be the expression of the feeling in the heart.



LITTLE SISTER'S BIRTHDAY PARTY.

FLOSSIE and Nina are sisters, and they think everything of each other. Flossie is twelve years older than Nina, and has always taken a great deal of the care of her baby sister.

This is Nina's birthday and Flossie has brought her out into the field to see the pet lambs. Nina hardly knows whether she would like to feed the lambs with her little hands or not.

Flossie said, "Nina, you need not be afraid of the dear little lambs, for they are gentle and good and would not hurt you. Do you remember when that great herd of sheep went by here quite a long while ago?"

Nina says she does remember that "whole lot of sheep," and how they went "baa, baa!" and called each other, and how these little lambies forgot to go on with the rest, and were lost from their mamas. And Flossie tells her,

"These lambies were so young they were tired out, Nina. They fell down and could not go on with the rest. And the men drove the others along, and these were left, and would have died but for my feeding them milk and taking care of them.

"You are four years old today, little sister, and I am going to give you a birthday present. Two of the lambies are yours now, Nina. Sister gives them to you for your own.

"Uncle Seth is coming this way with his sheep in a few days, and he told

papa he would take my lambs and take care of them for me with his sheep, after this. At first I did not want to let them go, for I was afraid they might be left and get lost again. But papa says they are old enough now so that they can keep along with the others, and not get tired out and lost. And he says they will do better and be safer with the herd than here by themselves. Uncle Seth says they will raise wool and other lambs for me, and that in a few years I shall have quite a herd of sheep of my own. And if that should come true, Nina, half of the herd will be yours, so we shall both have wool and sheep to be sold, as Uncle Seth has, and we can buy our clothes, and help papa and mama to buy things which they will need. Won't it be nice, dear?"

Nina says, "Yes, it will be nice, and the lambies may all have some of my birthday dinner that mama is cooking for me. But you can feed them, Flossie, and I'll see you." *L. L. G. R.*

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STEALING WATERMELONS.

IN the town of Ferry there lived two boys whose names were Peter and Harry. There was a man who lived outside of the town who raised water-melons.

The two boys said they were going to steal some of the old man's melons. So one day they started out about noon. They played along the road so that it would be dark when they reached the melon patch.



FLOSSIE AND NINA. (*See Previous Page.*)

They came to a creek which they had to cross. There was an old bridge and they sat down upon it and played. After a while they began to lift up the logs to see which could lift one the highest. By and by, as they were lifting the logs, the bridge broke and went down into the creek. The sun was then just going down, so they went on towards the field of melons.

They soon came to the fence and crawled under it and began thumping the melons to see if they were ripe. There was a turkey in the melon patch, and it got frightened and began to fly up into the trees and gobble, which made the boys feel a little afraid that they might be seen.

The man had said that he would place guns around in his melon patch, and tie strings to the triggers, so that when boys came to steal melons they would run up against the strings and the guns would go off and shoot the boys, or frighten them so that they would run away.

After the boys had picked some melons, when the turkey frightened them, they thought it was the man coming, and they ran, and struck one of the guns. It went off, which frightened them so badly that they ran and dropped the melons they were carrying, and tried to get out of the melon patch.

They ran against another gun and Harry got his arm shot. Then they were very much frightened, and thought the best thing they could do would be to go home as fast as they could.

On their way they were thinking of the bridge which they had broken. When they came to it they saw a log which looked as if they might cross on it. Peter went first, and it was all right for the first few steps, so Harry followed. When they reached the middle of the stream the log broke and

they both went into the water, which was cold, for it was quite late in the night. Peter caught hold of a log and pulled himself out, then he helped Harry out.

They were now very wet and cold, and wished they had not gone to steal melons.

When they reached home it was twelve o'clock. They went into a room in Peter's house where there was no one. Here they changed their clothes and put dry ones on. Then Harry went home and got into bed.

Their parents did not know when they came home. In the morning you may be sure they got a scolding for going off and staying so.

Harry's parents were surprised to find him with a wounded arm. They had it taken care of, and he had to stay in bed for a week.

Then he went over to Peter's and they talked together and said they would ask their fathers and mothers to forgive them for being so bad. They did so and their parents forgave them.

They were ashamed of what they had done and for a long time their playmates did not like them, but when they told them they had asked their fathers and mothers to forgive them, and that they would never steal any more, then their playmates made up with them. And they grew to be good boys and made good men. But they always remembered the hard time they had when they went to steal watermelons.

ETHEL STOWELL.

Riverside, Bingham Co, Idaho.



TO THE LETTER-BOX.

A Glorious Testimony.

MY DEAR LITTLE FRIENDS OF THE
LETTER BOX:

Shall I tell you of a little girl of nine

years, and how she received a testimony of the truth of the latter-day Gospel? I believe you will like the story, so I will tell it to you.

One afternoon, as a mother and daughter were chatting as usual, of things that were happening, the mother spoke of the Prophet she had been hearing about, and said she hoped that some of those who were preaching about him would come and preach to them; for she felt that the story must be true. The little girl was much interested, too, and on retiring the ensuing night, she had a dream, though it seemed a waking dream. She seemed to be with her mother in the sitting room as usual, her mother occupied with the sewing, herself with her lessons, when suddenly there came a knock at the door. The mother said "Come in." The door was opened and an angel appeared, clad in a glistening white robe, holding in his right hand a roll of paper or of parchment. He advanced toward the mother and unrolling it, held it up before her, saying, "Read," which she did. Then turning to the little girl, he held it for her to read also. And these were the words inscribed on the roll, or at least some of them; (years have passed since then, and, as they were not recorded, much is forgotten with the lapse of time) "Rejoice, for I bring you glad tidings. Behold, a Prophet has arisen in these last days;" and there was much more concerning the Gospel, which indeed filled their hearts with great joy. This angel departed, but another came, and still another, and so on, until there were six, all bearing each the roll with the same inscription. But the seventh personage was the Savior Himself! All were most glorious in appearance, but the Savior wore a crown, and, oh, the majesty of His form, the inexpressible beauty and glory of heavenly love beam-

ing from His countenance as He gazed upon them, holding the roll for them to read! And He with the rest departed, not one of them turning their faces away until the door closed. The room was filled with an exceedingly dazzling brightness, the robes they wore were such as the child never saw elsewhere, until in the Temples erected for the great work that is being done for the dead.

The message was accepted. The mother soon had the privilege of hearing the truth of the everlasting Gospel, and joined the Mormon Church, with a joyful heart. The little daughter not long after followed the mother's example. She waited awhile, thinking the Prophet would come, and she wished very much to have him baptize her. But he was so worn and ill from imprisonment he was not able to do it, and she and several others of about the same age were baptized by Apostle Charles C. Rich, and never from that day to this has there ever been a doubt of the truth of the doctrine of the Latter-day work in her mind. Her only fear has been for herself. She has lived praying to be kept in the right way amid the trials of life's pathway, and that she may always be worthy to dwell with God's people.

OAK LEAF.



Joined The Church.

ST. PAUL, MINN.

This is my first letter to the Letter-Box. My Sunday School teacher takes the JUVENILE; he lets me have it to read. I like it very much, and hope to take it some day.

I was baptized July 16th, 1902, by Elder M. J. Thorn, and confirmed a member of the Church of Jesus Christ of Latter-day Saints the next day by President A. M. McFate.

I like to go to Sunday School and Young Ladies' meetings very much. Our Young Ladies' Association was organized by President A. M. McFate and Counselor M. J. Thorn in May.

I am thirteen years old.

Your friend,

PAULINE BLANK.



Faith.

EMERY, UTAH.

I am nine years old. When I was six years old I was very sick and nigh unto death. I told mama to send for Uncle Tommie, and he could heal me, because the Lord always hears his prayers. Mama did so, and I got well. I wish every good boy had an Uncle Tommie. My Sister Luella is going to school at Provo. Her main study is music.

MILTON OLSEN.



In Two Years.

EMERY, UTAH,

I am six years old now. When I am eight years old mama will take me to the Temple in Manti, and I shall be baptized. So I must be very good and say my prayers every night.

LILAS OLSEN.



Lost in the Mountains.

SYRACUSE, DAVIS CO., UTAH.

Brother David Cook is our Sunday School superintendent and I think he is a good man. We live on a farm and have horses, cows, pigs and sheep. I help my brothers take care of the sheep. Last summer my older brothers were in the mountains with the sheep, and I started to go to the herd on horseback. I got lost and stayed alone all night. The next morning I went on and found

my brothers and the sheep. I shall long remember my lone trip.

CHANCEY BAIRD,

Aged 11 years.



Mama Dead.

WELLSVILLE, UTAH.

Papa takes the JUVENILE INSTRUCTOR and I read all the little letters in the Letter Box. My mama died two years ago, but papa is good to me. I have two brothers and three sisters older than myself. I am 13 years old. Sister Emily Jones is my teacher in day school and Primary, Sister Rachel Parkinson is my teacher in Sunday School, and Brother Peter Maughan is our superintendent.

From your new friend,

HANNAH D. SPENCE.



A Family Divided, Half and Half.

EMERY, UTAH.

This is the first time I have ever written to the Letter-Box. I am ten years old. My mama, one brother and one sister are living. My papa and three sisters are dead. We live on our farm, which is adjoining town. My Sunday School teachers' names are Sister Kate Olson and Sister Clara Anderson.

Your new friend,

EMILY JORGENSEN.



THE CAREFUL DOLL.

When Frances goes to bed at night

Her dollies all go, too;

They lie beside her very still,

And sleep the whole night through;

That is, the Paris doll and all

The other fine ones do

But there's one old and careful doll,

Whose eyes stare open wide

All night to see no harm comes near.

She really takes a pride

In sleeplessness. "What, sleep?" she says;

"I couldn't if I tried!"

Selected.

AS SWIFTLY MY HOURS PASS BY.

Music by John M. Chamberlain.

Andante.

As swiftly my hours pass by one by one, As the years roll on to e-
 Dark sorrows may come with ma ny a tear, Stern tri - als in life my por-
 Till angels of light my summons shall bring, Till up - wards with joy my spir-

ter - ni ty, O Father a bove, let me rest in Thy love, The
 tion may be, flee,
 it may

Rock of my refuge is Thee, The Rock of my rel - uge is Thee.

Allegretto.

Rock of my refuge so sure, . . . (so sure,) Rock of my refuge so strong, . . . O (so strong,)

keep me thereon from danger and wrong, While here I am waiting so long. . . (so long.)



Brigham Young Academy,

PROVO, UTAH,

IS ORGANIZED WITH

A KINDERGARTEN SCHOOL

including a Kindergarten Training School.

A PREPARATORY SCHOOL

for young people whose educational advantages have been somewhat limited.

A HIGH SCHOOL

offering three courses of instruction.

A NORMAL SCHOOL

including a Normal Training School.

A COMMERCIAL SCHOOL

offering four courses of instruction. Here the students are not hurriedly, but thoroughly, prepared for clerks, stenographers and typewriters, for book-keepers and for a general business life.

A COLLEGE

offering two general courses: (1) Science Course leading to the degree of Bachelor of Science. (2) A Normal Course leading to the degree of Bachelor of Pedagogy.

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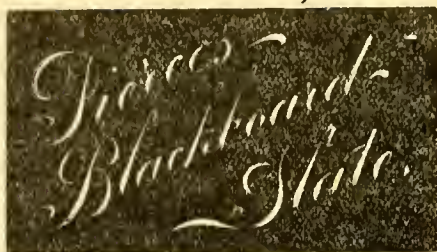
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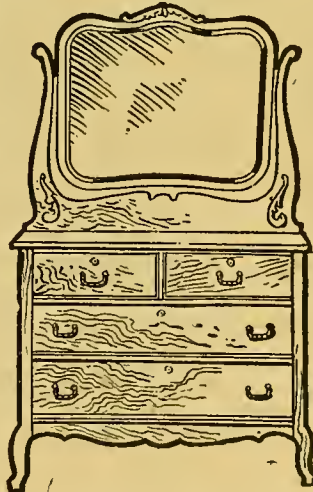
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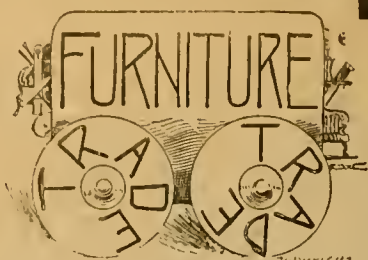
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